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THE ESTATES OF R. JUDAH HA-NASI  
AND THE JEWISH COMMUNITIES IN THE TRANS-JORDANIC  
REGION

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1. בותניין and גבלתה

R. HUNA, according to the Palestinian Talmud,<sup>1</sup> was willing to permit the cultivation of the fields of יבִלְתָּה during the sabbatical year. His colleague R. Mana refused to subscribe to this decision,<sup>2</sup> and his procedure was approved of the following day by another scholar who informed him that the estate in question<sup>3</sup> belonged formerly to Rabbi, who obtained it on lease from Antonine; wherefore it was Jewish property and subject to the same law as Syria, where it was allowed, during the sabbatical year, to eat the produce but not to cultivate the fields.

The scholars who have delved into the problem of Antonine and Rabbi have, of course, also drawn this narrative into the field of their investigation. It has received special attention at the hands of S. Krauss in his work

<sup>1</sup> p. Sheb. 6, 1 (36d, l. 24).

<sup>2</sup> A similar procedure is found in p. Ket. 1, 2 (25b, l. 16), where R. Mana refuses his assent to a legal decision rendered by R. Ḥanina; comp. here חתום א"ל הא לך חתום and in p. Ket. מנא שב וחתום. 'א' לר' מנא שב וחתום. (on this passage see Bacher, *ApA.* (= *Agada der palästinischen Amoräer*), III, 447).

<sup>3</sup> The estate has תְּרִין אֲלֵפִין דְּשִׁנִּין which Krauss (p. 18) endeavors to explain by the Syr. שִׁנְאָ "cultivated land." Löw (*Talm. Arch.*, II, 540, note 75) puts two interrogation marks to this explanation.

"Antoninus und Rabbi," p. 17 ff. He ventures to identify<sup>4</sup> the locality יבִלְנוֹה, where Rabbi's possessions lay, with modern 'Abellin situated not far (north-westerly) from the Battof plain.<sup>5</sup> He considers it beyond any doubt that all the possessions of Rabbi are to be found only in Galilee.

To begin with, the identification of יבִלְנוֹה with 'Abellin surely lacks foundation. 'Abellin corresponds to another locality of the talmudic literature: אבִּלִין (abbreviated, probably in the singular, אבִּל),<sup>6</sup> and hence cannot be the same as יבִלְנוֹה (in which, according to Krauss, the י is original as in יבלעם, p. 23). Moreover, there is no other place in Galilee which could be identified with יבִלְנוֹה.

But is it indeed impossible for Rabbi to have had his estates outside of Galilee? Krauss, to be sure, considers it impossible, rejecting even Hildesheimer's<sup>7</sup> very plausible identification of יבִלְנוֹה with נברונה, i. e. *Gaulanitis*.<sup>8</sup> Let us, however, examine minutely the above-cited passage in order to ascertain the exact facts.

The passage in the Palestinian Talmud referred to treats of several cities and provinces which, although situated on the verge of the Holy Land, still in certain respects belong to the foreign zone. Immediately preceding are *Bozrah*, *Tyre*, then *Ammon* and *Moab*. This connection shows that we are to seek also יבִלְנוֹה outside of Palestinian territory proper, by all means outside of Galilee.

<sup>4</sup> Wien 1910.

<sup>5</sup> p. 18.

<sup>6</sup> On the Battof plain, Hebr. בקעת בית נמופה, see my conclusions in *Mittel. u. Nachr. des Deutschen Palästina-Vereins*, 1908, p. 33 ff.; further *Beiträge zur Geographie und Geschichte Galiläas*, p. 54, note 1, and p. 83.

<sup>7</sup> Comp. my *Beiträge*, p. 28, n. 4.

<sup>8</sup> *Beiträge zur Geogr. Pal.*, p. 55, n. 395.

<sup>9</sup> Comp. also further below.

How indeed could R. Huna have permitted the cultivation of the fields in יבלונה during the sabbatical year if those fields were situated in Middle Galilee, the Jewish territory proper? And even if Rabbi had the land on lease from Antonine, yet originally it was surely Jewish property, and in this case such a permission is simply impossible.<sup>10</sup>

However, there is also direct proof that Rabbi owned an estate outside of Galilee, in כותנין of which a passage speaks as being the opposite (תמן = there) of Galilee (הכא = here).<sup>11</sup> Thus the locality involved here is by all means outside of Galilee, which is also confirmed by the contents of the passage, as we shall soon see. Krauss,<sup>12</sup> it is true, looks also for כותנין in Galilee and is ready to identify it with כפר עותני which is written once<sup>13</sup>—no doubt corruptly—כפר בנותני (the ע at the beginning of the word giving rise to בנ). But apart from the impossibility of the explanation כותנין = כפר בנותני = כ' עותני,<sup>14</sup> it must be

<sup>10</sup> As I see now, Grünhut is of the same opinion in the *Israelit*, 1911, No. 20, p. 12. He identifies יבלונה with *Gebalane*, south-east of the Dead Sea. But this territory is known in the talmudic literature as גבלא ! See Hildesheimer, *Beiträge*, p. 55, n. 392.

<sup>11</sup> p. Ma'aser sheni 4, 1 (54d, l. 8): כהרא רבי ה"ל פירין הכא ופירין בכותנין והוה קבע מעשרות דהכא תמן ומפרק לון בשערא דתמן. This statement comes from R. Jonah who is named several lines before (beginning of the Gemara). It is noteworthy that the same R. Jonah also makes the statement concerning Rabbi's possessions in יבלונה. As to תמן — הכא comp. Bacher, *ApA.*, II, 176, n. 10 (p. Ma'aser sheni, beginning, 54d).

<sup>12</sup> p. 21 ff.

<sup>13</sup> p. Ḥallah 4, 4 (59d, l. 58); in the parallel passages (Tos. Bekorot 7, 3, and Bekorot 55a) the reading is correct כ' עותני.

<sup>14</sup> Krauss writes p. 21: "... so dass ohne jeden Zweifel כותנין die abgekürzte Form von כפר עותנין darstellt." The form כ' עותנין (with ך at the end) is never found, and according to the etymology given by Krauss in *MGWJ.*, LI, 59 (abbreviated form of עתניאל) a ך cannot stand at the end of the word. On page 22, note 1, he explains the ך as צפרי

pointed out that עֲתָנִי כ' was really not situated in Galilee, but rather at the confines of Galilee and Samaria (sixteen miles distant from Sepphoris), and, furthermore, that the inhabitants of that place were Samaritans.<sup>15</sup> Would Rabbi have had his estate in a Samaritan locality? This is hardly to be imagined.

Introducing a slight change of כ to ב, on the basis of the *editio princeps*, we should rather read בִּתְנִיין,<sup>16</sup> thus obtaining the name of *Batanaea*, as indeed the same phenomenon of miswriting בִּתְנִיין to כִּתְנִיין appears in another passage where *Batanæa* is meant.<sup>17</sup> The basalt soil of *Batanæa* is known to be very fruitful,<sup>18</sup> and thus we understand that Rabbi exported to *Batanæa* his produce which grew in Galilee, where prices were high, in order to pay tithes at a lower rate. If Rabbi, as seen from the above, had an estate in *Batanæa*,<sup>19</sup> he could very well have one in Gaulanitis. But we shall soon see that Rabbi's estate in *Batanæa* is identical with that in Gaulanitis. However, be-

צפּורין. But this is a plural form, and the plural ending cannot be added to a proper name as עֲתָנִי = עֲתָנִיאל.

<sup>15</sup> Comp. my *Beiträge*, p. 29, n. 2.

<sup>16</sup> See Dalman, *Aram. Wbch.*, 201b: "כִּתְנִיין (p. Ma'as. sch. 54d, Ausg. Ven. בִּתְנִיין. l. בִּתְנִיין.)"

<sup>17</sup> Targum Ps.-Jonathan to Gen. 10, 19; such is also the explanation of Krauss in *Lehnwörter*, II, 284, that כִּתְנִיין = בִּתְנִיין. He writes me however (Oct. 2, 1910): "Ich habe die Erklärung geflissentlich aufgegeben, weil ich an *Batanæa* nicht denken mag." But in the light of my remarks, the connection with *Batanæa* is quite plausible.

<sup>18</sup> Buhl, *Geogr. des alten Pal.*, p. 117.

<sup>19</sup> Most probably also in p. Ma'as. 4, 5 בִּתְנִיין = בִּתְנִיין = *Batanæa*. Dalman, *Aram. Wbch.*, 64b, quotes the following forms: בִּתְנִיין, בִּתְנִיין, בִּתְנִיין; for *Baravaia*. The Targumim, as is well known, render כִּשֵׁן either מִתְנֵן or בִּתְנֵן (e. g. Ps. 68, 16. 23: בִּתְנֵן).

fore ascertaining this fact, we must still inquire whether Gaulanitis had Jewish inhabitants during Rabbi's lifetime.

Gaulanitis was the name given to the region of the city *Γαυλανη* (Josephus)<sup>20</sup> or *Γαυλων* (Eusebius),<sup>21</sup> i. e. the biblical גּוֹלָן (Deut. 4, 43; Josh. 10, 8). This place is generally and justly identified with the locality *Sahem ej-jōlan* situated amid "well-watered surroundings" in the transjordanic region (east of *Jamle* = גַּמְלָא).<sup>22</sup> The city גּוֹלָן was certainly "important in the second century,"<sup>23</sup> since it struck its own coins. The Tosefta mentions the coins of גּוֹלָן alongside of those of Sepphoris and Tiberias, and the connection in which the name occurs suggests that Jews lived there.<sup>24</sup> The territory of Golan is also mentioned in the Mishnah. The passage in view proves likewise that Jews resided there, for the devastation of the fruitful land of גַּבְלָן is alluded to as token of the Messianic era in addition to the divine judgment inflicted upon the great assembly house (בית הועד) and Galilee.<sup>25</sup> Towards the end of the third or the beginning of the fourth century we hear again of a Jewish settlement in the city Gaulon which of course also had a synagogue.<sup>26</sup> The Amora R.

<sup>20</sup> e. g. *Ant.* IV, 53 (see Böttger, *Topogr. hist. Lexicon*, 127).

<sup>21</sup> *Onom.* 64, l. 7 (ed. Klostermann); see also Thomsen, *Loca sancta*, 50, s. v. *Γαυλανη*.

<sup>22</sup> Buhl, 247.

<sup>23</sup> Comp. for a later period Eusebius: *καμη μεγιστη*.

<sup>24</sup> Tos. Ma'as. sheni 4, 13 (94, l. 17): נותן אדם לחבירו גולנית ונוטל; above this mention is made of טריסית טברית and ט' ציפורית וכו'.

<sup>25</sup> M. Soṭah 9, 15: בית ועד יהיה לזנות והגליל יחרב והגבלן ישום; in b. Sanh. 97a as תניא ר' יהודה א'.

<sup>26</sup> p. Meg. (73d, l. 65): ר' ירמיה אול לגולנה חמתין יהבין בכושא [מקושא r.]. The right reading is מקושא (comp. Rabbenu Nissim on Alfasi) and it means "knocker" or "bell,"

Jeremiah residing in Tiberias once paid a visit to the city—which is named now גּוּלֹנָה and then גּוּבְלָנָה—and rendered there a religious decision.<sup>27</sup> If therefore towards the end of the third or the beginning of the fourth century there was still a Jewish community in Gaulon, its existence during Rabbi's lifetime is to be assumed without further hesitation.—Rabbi owned, as indicated above, an estate in Batanæa. But the biblical גּוּלֹן, i. e. the talmudic גּוּלֹנָה or גּוּבְלָנָה, is situated in בִּישָׁן, as also Josephus and Eusebius make mention of Gaulon in Batanæa. Thus it can hardly be doubted any longer that in the passage of the Palestinian Talmud cited at the beginning of this paper we are to read גּוּבְלָנָה (or גּוּבְלָנָה) instead of יבְלָנָה and that under it not Gaulanitis<sup>28</sup> is meant but the city Gaulon itself which was located in Batanæa. Rabbi's estate was situated in Batanæa, more precisely in or near the city Gaulon. The form of the name גּוּבְלָנָה corresponds exactly to the Γαυλων of Eusebius (the ה at the end = א of the *st. emphaticus*). The miswriting of י to ג in the beginning of a word is quite possible and is met also in another local name.<sup>29</sup>

## 2. נִינוּה

In the vicinity of Gaulon there were also other Jewish communities during Rabbi's lifetime, as will be shown subsequently.

ר', שמואל בר ר' יצחק סבא מקישה רכנישתא חרתא הוה: comp. p. Beṣaḥ 5, 2; such is the correct reading; comp Mordecai on Beṣaḥ 5, No. תרצ"ו.

ר' ירמיה אול לגובלנה חורי באילין (41c above): ר' ירמיה אול לגובלנה חורי באילין (πῆλριον = pitcher) רברביא ממלא אותן מים ג' ימים מעת לעת. This happened no doubt during his stay in Gaulon which is mentioned in p. Meg.—As this passage in p. Ab. z. shows, also non-Jews lived there, hence the place is surely Gaulon (and must not be sought in Galilee).

<sup>28</sup> As assumed by Hildesheimer, 55, n. 395, and Bacher, *ApA.*, III, 101.

<sup>29</sup> p. Mo'ed k. 3, 82a (middle): גרר ידר; see my *Beiträge*, p. 80, n. 3.

Both Talmuds relate that the inhabitants of נִינוּה directed a query to Rabbi concerning the ritual to be used while fasting and praying for rain.<sup>30</sup> As regards נִינוּה we are naturally prone to think of the old biblical Nineveh,<sup>31</sup> without asking ourselves how a Jewish community could exist towards the end of the second century in a city which had long lain in ruins. But even assuming the possibility of the existence of a Jewish community in Nineveh, could not the inhabitants of that city find a Jewish scholar nearer home (in Babylonia) who would have offered them information concerning the above-mentioned query? It would have certainly been unnecessary to go all the way to Sephoris in order to ask Rabbi for a decision.

All these difficulties disappear when we know that there was a נִינוּה also in Palestine, which is usually abbreviated to נוּה but also occurs as נִינוּה a number of times.<sup>32</sup> This is modern *Nawā* north of Gaulon (*Saḥem ej-jōlan*) which was erected<sup>33</sup> from the ruins of the ancient city נוּה or נִינוּה, known to Greek and Roman writers as *Neve*,<sup>34</sup> but also as Nineveh.<sup>35</sup> Eusebius says of Nineveh that it is a

<sup>30</sup> p. Ber. 5, 2 (9b), p. Taan. 1, 1 (63d, l. 35): בְּנִינוּה צָרְכוֹן (ל) מִיַּעֲבָד: תַּעֲנִית בְּתַר פֶּסַחא אַתּוֹן וְשִׁאלוֹן (שִׁיּוּלוֹן) לְרַבִּי אֲמַר לֹאן ר' לָכוּ וְעִשׂוּ וּבְלָבָד שְׁלַחוּ לֵיהּ בְּנֵי נִינוּה לְרַבִּי כִגּוֹן אֲנִי: b. Taan. 14b: דְּאִפִּילוּ בְּתַקּוּפַת תְּמוֹז בְּעִינָן מִטְרָא הֵיכִי נַעֲבִיד וְכוּ.

<sup>31</sup> Berliner, *Beiträge zur Geographie und Ethnographie Babylonien etc.*, p. 53, s. v. Berliner remarks however: "Ob das alte biblische N. hier gemeint sei, ist sehr zweifelhaft." Krauss (*Talm. Arch.*, II, 151, and 532, n. 16) refers the cited localities to the Nineveh which is "outside of Palestine."

<sup>32</sup> Comp. further below; see also Jerome *Onom.*, 137, l. 3: "*Ninive* in angulo Arabiae quam nunc corrupte Neneven vocant." Bacher, *ApA.*, III, 510, note, puts "Neven" instead of "Neneven," the former corresponding to the Hebrew נוּה.

<sup>33</sup> Thomsen, *Loca sancta*, 94.

<sup>34</sup> See text, § 1 f.



Jewish city.<sup>36</sup> This statement is confirmed by a number of talmudic passages as well as the ancient monuments discovered at Nawā.<sup>37</sup> That Jews lived in Nawā and its suburbs during the second century is proved by an ordinance contained in the Tosefta<sup>38</sup> (to be discussed below) which frees that region from the impost on agricultural products.—Among a number of Palestinian cities whose Jewish inhabitants were often harassed by the Roman legions stationed within their boundaries mention is also made of נָוָה.<sup>39</sup> Furthermore, several learned men of Nawā are mentioned in the talmudic literature: R. Pelatiah of Nawā (third century);<sup>40</sup> R. Tanḥum of Nawā who is identical with the famous haggadist R. Tanḥuma (fourth century);<sup>41</sup> R. Shela (or Saul) of Nawā (fourth century).<sup>42</sup> R. Judan, an Amora of the fourth century whose domicile

<sup>36</sup> Buhl, 247; Bäckker, 140.

<sup>37</sup> Πολις Ιουδαίων.

<sup>38</sup> Among the ornaments there the seven-branched candlestick has been discovered (Buhl, *ib.*).

<sup>39</sup> Tos. Sheb. 3 (4), 9 (p. 66); p. Demai 2, 1 (22d).

<sup>40</sup> Cant. r. on 2, 2 (§ 5); Lev. r., c. 25, § 5; Lam. r. on 1, 17: צוה ה' לעקב. צרינו כמו חלמיש לנו קסטרא לחיפה מוסיתא לשבריה יריחו לנוערן לוד לאונו. Comp. on this passage Bacher, *ApA.*, III, 78, n. 4.—חלמיש is possibly (comp. Schwarz, תבואות הארץ, 126a, Lemberg 1865) identical with Aere (Αἶρη) which was 30 Roman miles distant from N. (see Thomsen, *Loca sancta*, p. 16, s. v.) and is known to-day as *Eṣ-ṣanāmēn*. חלמיש means "flint" and we shall see subsequently that in the vicinity of Nawā there was also another place with a similar appellation.—As to קסטרא (= *castra*)—חיפה (*Haifa*) see Hildersheimer, *Beiträge*, p. 8, n. 63. מוסיתא, as is well known, stands for Ἰππος (Thomsen, 73), modern *Sūsiye*. Concerning נוערן see Thomsen, 93, s. v. *Neapa*. Lod and Ono are biblical localities (see Buhl, 196 f.).

<sup>41</sup> Bacher, III, 617, No. 79.

<sup>42</sup> Bacher, *ib.*, 508 ff.—508, n. 2: the Munich MS. reads b. Shab. 30a: נָוָה.

<sup>43</sup> *Ib.*, 749, No. 93.

was in Tiberias, escaped to Nawā<sup>43</sup> (probably on account of the persecutions under Gallus). As we learn from another source, the residents of Nawā were oppressed severely about that time, so that the scholars of Nawā (רבני ננוה) had to give them permission to bake bread during the feast of Passover.<sup>44</sup>—The passages cited thus far satisfactorily prove that there was a Jewish community in ננוה or נינוה from the second to the fourth century. The people of נינוה who directed a query to Rabbi were no doubt residents of this transjordanic city.

The above-mentioned ordinance concerning the exemption of several localities in the vicinity of Nawā from the tax on agricultural products is—as Büchler has proved beyond any shadow of doubt—to be ascribed to Rabbi.<sup>45</sup> The motives that actuated Rabbi to render this decision can also be surmised. In the passage already cited it is stated that the inhabitants of the city had to fast for rain quite often even after Passover. This, of course, was chiefly due to the climatic conditions of that region,<sup>46</sup> but then it was also due to the fact that the territory of Nawā was stony to the north and east,<sup>47</sup> so that lack of rain could become fatal to the farmers. Rabbi undoubtedly convinced himself personally of these conditions. Since his estate was located in this region, he probably came there very often. During one of his visits to his estate, the residents of Nawā no doubt came to him with the question concerning the fasting for rain; for the statement in the

<sup>43</sup> p. Ket. 11, 1 (34b) יודין ברה לננוי (comp. Bacher, *ib.*, 238 f.).

<sup>44</sup> p. Sanh. 3 end (21b): רבנן דננוה הורו מפי חמיע בפסחא.

<sup>45</sup> *JQR.*, XIII, 700 ff.

<sup>46</sup> Comp. e. g. Exner in *ZDPV.*, 1910, p. 129: "Es nimmt... der Niederschlag vom Jordanthal gegen Osten, zur Wüste hin, ziemlich rasch an Intensität ab."

<sup>47</sup> See Buhl, *l. c.*

Palestinian Talmud leaves the impression that the people of Nawā came to Rabbi in person: *אתון שילין לרבי*, and Rabbi replied: *לכו ועשו*, "go ye, and perform the fasting, only do not change the wording of the prayer."—The patriarch R. Judah I is found on journeys also on other occasions.<sup>48</sup> While in Simonias (Galilee), the inhabitants came to him with a request (*אתון לגביה*).<sup>49</sup> Rabbi had thus become aware that through the payment of a tax on agricultural products unbearable burdens were placed on the Jews living there, and since, in addition, that region was situated outside the Jewish territory, he exempted the immediate surroundings of the city from taxation, as he also rendered a similar decision in regard to another trans-jordanic locality.<sup>50</sup>

### 3. תְּחוּם נָוָה

Some of the localities situated in the Nawā zone can be pointed out even to-day. The Baraita names the following seven places:

1. צוֹר, now probably *Sureye*, north-east of Nawā.<sup>51</sup>
2. צִיִּיר, now perhaps *Ṭeraya*, south of Sureye.<sup>52</sup>
3. גִּשְׁמוֹ (or גִּרְשְׁמִי) is no doubt the *Jasim* of to-day, north of Nawā.<sup>53</sup>

<sup>48</sup> Comp. for example Gen. r., c. 78, § 15; at Akko; Tanḥuma *וְיָשָׁב*, § 3; at Caesarea; see Krauss, *Anton. und Rabbi*, p. 40 f.

<sup>49</sup> Gen. r., c. 81, § 2; p. Yeb. 12 (13a), comp. b. Yeb. 105a; Tanḥuma, צו, § 5 (ed. B., § 7). As to *סימוניא* comp. my conclusions in *MGWJ.*, p. 16-78.

<sup>50</sup> Tos. Sheb. 4, 10 (66, l. 5); p. Demai 2, 1 (22, l. 55): *כפר צמח*, to-day *Ṣamaḥ* on the southern shore of the sea of Galilee (comp. Buhl, 243).

<sup>51</sup> See the map by Fisher-Guthe. The name probably means "rock," comp. above.

<sup>52</sup> See the same map.

<sup>53</sup> *Ib.*

4. זיזין is *Zeizūn*, north of *Jamle* (גמלא), southwest of *Nawā*.<sup>54</sup>

5. יגרי חטם, i. e. "heaps of stone of חטם."<sup>55</sup> corresponds perhaps to *Aṭamān*, north of *Der'āt*;<sup>56</sup> yet this place seems to be too distant from *Nawā* to be placed in its zone.

6. דנב חרבתא; if this reading is correct the place could be identified with *Ed-dunēbe*, east of *Nawā*.<sup>57</sup>

7. כרכא רבית חורג (חרב) is beyond identification.

*Nawā* and its immediate surroundings were properly included in the land of Israel; it is for this reason that priests, who even in the third century still adhered strictly to the laws of purity, were allowed to reside there. The question was only how far this region stretched and where the "outside" began. In order to ascertain this the priests interrogated R. Joḥanan who informed them in the name of an older Amora that on the "way from *Nawā*, דריי is the outermost point."<sup>58</sup> It is impossible to identify this דריי with the biblical ארעי,<sup>59</sup> for the latter was called *Edre'i* also in the talmudic period.<sup>60</sup> דריי no doubt corresponds to *Δοποα* occurring in inscriptions,<sup>61</sup> which is known to-day as

<sup>54</sup> See the "Engl. map."—Another *Zeizūn* is situated north-west of *Der'āt* (Fischer-Guthe's map). The place lies, however, at too great a distance from *Nawā*.

<sup>55</sup> Comp. יגרי שהדותא (Gen. 31, 48).

<sup>56</sup> Fischer-Guthe's map; see also Farrer, *ZDPV.*, XIII, p. 200.

<sup>57</sup> F.-G.'s map.

<sup>58</sup> p. Shab. 6, 1 (36c, l. 66): אהן חוטא דנניא: כהניא שאלון לר' יוחנן: חוניא דברת חורין נהגין כהניא משיי עד [דננוה. r. אמר לון ר' יוחנן בשם ר' חוניא דברת חורין נהגין כהניא משיי עד דריי וההן חוטא דבוצרייא עד דפרדיסא].

<sup>59</sup> As Neubauer, p. 255, thinks.

<sup>60</sup> Comp. Hildesheimer, *Beiträge*, p. 57, note 420; Bacher *ApA.*, III, 751, No. 95.

<sup>61</sup> Thomsen, *Loca sancta*, I, 56, s. v.; *ZDPV.*, 1910, p. 42.

*Ed-dūr* and is located south-east of Nawā.<sup>62</sup> The other extreme point in the vicinity of Nawā, on the "way from Bozrah," namely פּרְדִּיסָא, cannot be identified to-day. The name probably designates a garden adjacent to Nawā.